



# SCIPIO'S DREAM



M. TULLI CICERONIS

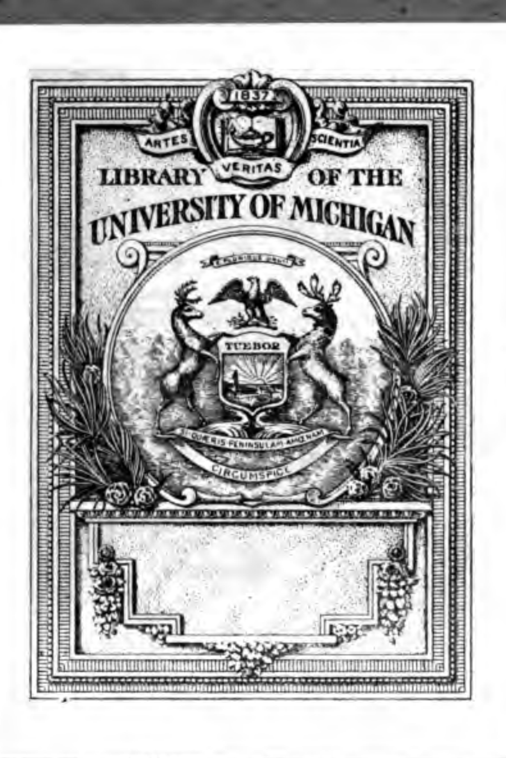
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Edited with Notes

BY

SAMUEL HART, D.D.
PROFESSOR IN TRINITY COLLEGE, HARTFORD

Boston
JOHN ALLYN, PUBLISHER
1887


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I. 'Cum in Africam venissem M'. Manilio consuli 1 ad quartam legionem tribunus (ut scitis) militum, nihil mihi fuit potius quam ut Masinissam convenirem regem, familiae nostrae iustis de causis amicissimum. Ad quem ut veni, complexus me senex collacrimavit aliquantoque post suspexit ad caelum et "Grates (inquit) tibi ago, summe Sol, vobisque, reliqui caelites, quod, ante quam ex hac vita migro, conspicio in meo regno et his tectis P. Cornelium Scipionem, cuius ego nomine ipso recreor; itaque numquam ex animo meo discedit illius optimi atque invictissimi viri memoria." Deinde ego illum de suo regno, ille me de nostra re publica percontatus est, multisque verbis ultro citroque habitis ille nobis est consumptus dies. Post autem apparatu regio accepti sermonem in mul- 2 tam noctem produximus, cum senex nihil nisi de Africano loqueretur omniaque eius non facta solum sed etiam dicta meminisset. Deinde, ut cubitum discessimus, me et de via et qui ad multam noctem

vigilassem artior quam solebat somnus complexus est. Hic mihi — credo equidem ex hoc, quod eramus locuti; fit enim fere ut cogitationes sermonesque nostri pariant aliquid in somno tale, quale de Homero scribit Ennius, de quo videlicet saepissime vigilans solebat cogitare et loqui — Africanus se ostendit ea forma, quae mihi ex imagine eius quam ex ipso erat notior; quem ubi agnovi, equidem cohorrui, sed ille "Ades (inquit) animo et omitte timorem, Scipio, et quae dicam trade memoriae.

3 II. '"Videsne illam urbem, quae parere populo Romano coacta per me, renovat pristina bella nec potest quiescere" — ostendebat autem Karthaginem de excelso et pleno stellarum, illustri et claro quodam loco — "ad quam tu oppugnandam nunc venis paene miles? Hanc hoc biennio consul evertes, eritque cognomen id tibi per te partum, quod habes adhuc a nobis hereditarium. Cum autem Karthaginem deleveris, triumphum egeris censorque fueris et obieris legatus Aegyptum Syriam Asiam Graeciam, deligere iterum consul absens bellumque maximum conficies, Numantiam exscindes. Sed cum eris curru in Capitolium invectus, offendes rem publicam consiliis perturbatam nepotis mei. 4 Hic tu, Africane, ostendas oportebit patriae lumen animi ingeni consilique tui. Sed eius temporis ancipitem video quasi fatorum viam. Nam cum aetas tua septenos octiens solis

anfractus reditusque converterit, duoque hi numeri, quorum uterque plenus, alter altera de causa, habetur, circuitu naturali summam tibi fatalem confecerint, in te unum atque in tuum nomen se tota convertet civitas; te senatus, te omnes boni, te socii, te Latini intuebuntur; tu eris unus, in quo nitatur civitatis salus; ac ne multa, dictator rem publicam constituas oportet, si impias propinquorum manus effugeris." ' — Hic cum exclamasset Laelius ingemuissentque vehementius ceteri, leniter adridens Scipio ' St! quaeso (inquit) ne me e somno excitetis, et parumper audite cetera. —

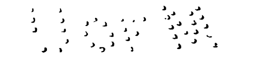
III. ' " Sed quo sis, Africane, alacrior ad tutandam rem publicam, sic habeto: omnibus qui patriam conservaverint adiuverint auxerint certum esse in caelo definitum locum, ubi beati aevo sempiterno fruantur. Nihil est enim illi principi deo qui omnem mundum regit, quod quidem in terris fiat, acceptius quam concilia coetusque hominum iure sociati, quae civitates appellantur. Harum rectores et conservatores hinc profecti huc revertuntur." 5

' Hic ego, etsi eram perterritus non tam mortis metu quam insidiarum a meis, quaesivi tamen viveretne ipse et Paulus pater et alii quos nos exstinctos esse arbitraremur. " Immo vero (inquit) ii vivunt, qui e corporum vinculis tamquam e carcere evolaverunt, vestra vero quae dicitur vita mors est. Quin 6

tu aspicis ad te venientem Paulum patrem?" Quem ut vidi, equidem vim lacrimarum profudi, ille autem
7 me complexus atque osculans flere prohibebat. Atque ego ut primum fletu represso loqui posse coepi: "Quaeso (inquam), pater sanctissime atque optime, quoniam haec est vita, ut Africanum audio dicere, quid moror in terris? quin huc ad vos venire propero?" "Non est ita (inquit ille); nisi enim deus is, cuius hoc templum est omne, quod conspicis, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest. Homines enim sunt hac lege generati, qui tuerentur illum globum quem in hoc templo medium vides, quae terra dicitur, eisque animus datus est ex illis sempiternis ignibus quae sidera et stellas vocatis, quae globosae et rotundae, divinis animatae mentibus, circulos suos orbesque conficiunt celeritate mirabili. Qua re et tibi, Publi, et piis omnibus retinendus animus est in custodia corporis, nec iniussu eius a quo ille est vobis datus ex hominum vita migrandum est, ne munus humanum ad-
8 signatum a deo defugisse videamini. Sed sic, Scipio, ut avus hic tuus, ut ego qui te genui, iustitiam cole et pietatem, quae cum magna in parentibus et propinquis, tum in patria maxima est. Ea vita via est in caelum et in hunc coetum eorum qui iam vixerunt et corpore laxati illum incolunt locum quem vides" —erat autem is splendidissimo candore inter flammas

circus elucens — "quem vos, ut a Grais accepistis, orbem lacteum nuncupatis." Ex quo omnia mihi contemplanti praeclara cetera et mirabilia videbantur — erant autem eae stellae quas nunquam ex hoc loco vidimus, et eae magnitudines omnium quas esse numquam suspicati sumus, ex quibus erat ea minima quae, ultima a caelo citima terris, luce lucebat aliena, stellarum autem globi terrae magnitudinem facile vincebant — iam ipsa terra ita mihi parva visa est ut me imperi nostri, quo quasi punctum eius attingimus, paeniteret.

IV. 'Quam cum magis intuerer: "Quaeso" inquit Africanus "quo usque humi defixa tua mens erit? Nonne aspicis quae in templa veneris? Novem tibi orbibus vel potius globis connexa sunt omnia, quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus, arcens et continens ceteros, in quo sunt infixi illi qui volvuntur stellarum cursus sempiterni. Cui subiecti sunt septem, qui versantur retro contrario motu atque caelum: ex quibus unum globum possidet illa quam in terris Saturniam nominant; deinde est hominum generi prosperus et salutaris ille fulgor qui dicitur Iovis; tum rutilus horribilisque terris, quem Martium dicitis; deinde subter mediam fere regionem sol obtinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine ut cuncta 9



sua luce lustret et compleat. Hunc ut comites consequuntur Veneris alter, alter Mercuri cursus, in infimoque orbe luna radiis solis accensa convertitur. Infra autem iam nihil est nisi mortale et caducum praeter animos munere deorum hominum generi datos, supra lunam sunt aeterna omnia. Nam ea quae est media et nona, tellus, neque movetur et infima est et in eam feruntur omnia nutu suo pondera."

10 V. 'Quae cum intuerer stupens, ut me recepi: "Quid! hic (inquam) quis est, qui complet aures meas tantus et tam dulcis sonus?" "Hic est (inquit) ille, qui intervallis disiunctus imparibus, sed tamen pro rata parte ratione distinctis, impulsu et motu ipsorum orbium efficitur et acuta cum gravibus temperans varios aequabiliter concentus efficit. Nec enim silentio tanti motus incitari possunt et natura fert ut extrema ex altera parte graviter, ex altera autem acute sonent. Quam ob causam summus ille caeli stellifer cursus, cuius conversio est concitatior, acuto et excitato movetur sono, gravissimo autem hic lunaris atque infimus. Nam terra, nona, immobilis manens una sede semper haeret, complexa medium mundi locum. Illi autem octo cursus, in quibus eadem vis est duorum, septem efficiunt distinctos intervallis sonos, qui numerus rerum omnium fere nodus est. Quod docti homines nervis imitati atque



cantibus aperuerunt sibi reditum in hunc locum, sicut alii qui praestantibus ingeniis in vita humana divina studia coluerunt. Hoc sonitu oppletae aures homi- 11 num obsurduerunt. Nec est ullus hebetior sensus in vobis, sicut ubi Nilus ad illa quae Catadupa nominantur praecipitatur ex altissimis montibus, ea gens quae illum locum accolit propter magnitudinem sonitus sensu audiendi caret. Hic vero tantus est totius mundi incitatissima conversione sonitus, ut eum aures hominum capere non possint, sicut intueri solem adversum nequitis eiusque radiis acies vestra sensusque vincitur." Haec ego admirans referebam tamen oculos ad terram identidem.

VI. 'Tum Africanus: "Sentio (inquit) te sedem 12 etiam nunc hominum ac domum contemplari. Quae si tibi parva, ut est, ita videtur, haec caelestia semper spectato, illa humana contemnito. Tu enim quam celebritatem sermonis hominum aut quam expetendam gloriam consequi potes? Vides habitari in terra raris et angustis in locis, et in ipsis quasi maculis ubi habitatur vastas solitudines interiectas, eosque qui incolunt terram non modo interruptos ita esse ut nihil inter ipsos ab aliis ad alios manare possit, sed partim obliquos, partim transversos, partim etiam adversos stare vobis, a quibus exspectare gloriam certe nullam potestis. Cernis autem eandem terram quasi 13 quibusdam redimitam et circumdatam cingulis, e qui-

bus duo maxime inter se diversos et caeli verticibus ipsis ex utraque parte subnixos obriguisse pruina vides, medium autem illum et maximum solis ardore torreri. Duo sunt habitabiles: quorum australis ille, in quo qui insistunt adversa vobis urgent vestigia, nihil ad vestrum genus; hic autem alter subiectus aquiloni, quem incolitis, cerne quam tenui vos parte contingat. Omnis enim terra quae colitur a vobis, angusta verticibus, lateribus latior, parva quaedam insula est, circumfusa illo mari quod Atlanticum quod magnum quem Oceanum appellatis in terris, qui ta-
14 men tanto nomine quam sit parvus vides. Ex his ipsis cultis notisque terris num aut tuum aut cuiusquam vestrum nomen vel Caucasum hunc, quem cernis, transcendere potuit vel illum Gangem tranatare? Quis in reliquis orientis aut obeuntis solis ultimis aut aquilonis austrive partibus tuum nomen audiet? Quibus amputatis cernis profecto quantis in angustiis vestra se gloria dilatari velit. Ipsi autem, qui de vobis loquuntur, quam loquentur diu?

15 VII. '"Quin etiam, si cupiat proles illa futurorum hominum deinceps laudes unius cuiusque nostrum a patribus acceptas posteris prodere, tamen propter eluviones exustionesque terrarum, quas accidere tempore certo necesse est, non modo non aeternam, sed ne diuturnam quidem gloriam adsequi possumus. Quid autem interest, ab eis qui postea nascentur sermonem

fore de te, cum ab eis nullus fuerit qui ante nati sunt? qui nec pauciores et certe meliores fuerunt viri; praesertim cum, apud eos ipsos a quibus audiri 16 nomen nostrum potest, nemo unius anni memoriam consequi possit. Homines enim populariter annum tantum modo solis, id est unius astri, reditu metiuntur; cum autem ad idem unde semel profecta sunt cuncta astra redierint, eandemque totius caeli descriptionem longis intervallis rettulerint, tum ille vere vertens annus appellari potest; in quo vix dicere audeo quam multa hominum saecula teneantur. Namque ut olim deficere sol hominibus exstinguique visus est, cum Romuli animus haec ipsa in templa penetravit, ita quandoque ab eadem parte sol eodemque tempore iterum defecerit, tum signis omnibus ad principium stellisque revocatis expletum annum habeto. Cuius quidem anni nondum vicesimam partem scito esse conversam. Quocirca si reditum in hunc 17 locum desperaveris, in quo omnia sunt magnis et praestantibus viris, quanti tandem est ista hominum gloria quae pertinere vix ad unius anni partem exiguam potest? Igitur alte spectare si voles atque hanc sedem et aeternam domum contueri, neque te sermonibus vulgi dederis nec in praemiis humanis spem posueris rerum tuarum; suis te oportet illecebris ipsa virtus trahat ad verum decus. Quid de te alii loquantur ipsi videant, sed loquentur tamen;

sermo autem omnis ille et angustiis cingitur eis regionum quas vides, nec umquam de ullo perennis fuit; et obruitur hominum interitu et oblivione posteritatis exstinguitur."

18 VIII. 'Quae cum dixisset: "Ego vero (inquam), Africane, si quidem bene meritis de patria quasi limes ad caeli aditum patet, quamquam a pueritia vestigiis ingressus patris et tuis decori vestro non defui, nunc tamen tanto praemio exposito enitar multo vigilantius." Et ille: "Tu vero enitere et sic habeto, non esse te mortalem, sed corpus hoc; nec enim tu is es quem forma ista declarat, sed mens cuiusque is est quisque, non ea figura quae digito demonstrari potest. Deum te igitur scito esse, si quidem est deus qui viget, qui sentit, qui meminit, qui providet, qui tam regit et moderatur et movet id corpus cui praepositus est quam hunc mundum ille princeps deus; et ut mundum ex quadam parte mortalem ipse deus aeternus, sic fragile corpus animus sempi-

19 ternus movet. Nam quod semper movetur, aeternum est; quod autem motum adfert alicui quodque ipsum agitatur aliunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur quod se ipsum movet, quia numquam deseritur a se, numquam ne moveri quidem desinit; quin etiam ceteris, quae moventur, hic fons hoc principium est movendi. Principi autem nulla est origo; nam e principio ori-

untur omnia, ipsum autem nulla ex re alia nasci potest; nec enim esset id principium, quod gigneretur aliunde. Quod si numquam oritur, ne occidit quidem umquam; nam principium exstinctum nec ipsum ab alio renascetur nec ex se aliud creabit, si quidem necesse est a principio oriri omnia. Ita fit ut motus principium ex eo sit quod ipsum a se movetur; id autem nec nasci potest nec mori; vel concidat omne caelum omnisque natura et consistat necesse est nec vim ullam nanciscatur qua a primo impulsa moveatur. IX. Cum pateat igitur aeternum 20 id esse quod a se ipso moveatur, quis est qui hanc naturam animis esse tributam neget? Inanimum est enim omne quod pulsu agitatur externo; quod autem est animal, id motu cietur interiore et suo, nam haec est propria natura animi atque vis; quae si est una ex omnibus quae se ipsa moveat, neque nata certe est et aeterna est.

'"Hanc tu exerce optimis in rebus; sunt autem 21 optimae curae de salute patriae, quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit. Idque ocius faciet, si iam tum, cum erit inclusus in corpore, eminebit foras et ea quae extra erunt contemplans quam maxime se a corpore abstrahet. Namque eorum animi qui se corporis voluptatibus dediderunt earumque se quasi ministros praebuerunt impulsuque libidinum voluptatibus

oboedientium deorum et hominum iura violaverunt, corporibus elapsi circum terram ipsam volutantur nec hunc in locum nisi multis exagitati saeculis revertuntur."

'Ille discessit, ego somno solutus sum.'

# INTRODUCTION.

THE DREAM OF SCIPIO is a part of the sixth book of the *de Re Publica*. In fact, it was for a long time nearly the only part of the whole work which was known to be in existence; but in the year 1820 a fortunate discovery in the Vatican library brought to light an ancient manuscript containing a considerable portion of that which had been lost for many centuries.

Cicero wrote the *de Re Publica* in the year 54 B.C. It is a dialogue or discussion on the best form of a State, in which Scipio, Laelius, and others are represented as taking part; and it is largely based upon Plato's famous dialogue on the same subject. Near the close of his work, Plato had introduced the story of Er the Armenian, who fell in battle, but came back to life when he was placed upon the funeral pile, and told of that which he had seen in the few days since he had died. So, we are told, towards the end of Cicero's dialogue, Laelius was represented as complaining that the services which men render to the state were fre-

quently unrewarded. To this Scipio replied that they had at least the reward of a consciousness of right action; but that he believed that there was something better and more lasting than the rewards of this world, and that his belief was supported by a remarkable dream which he had once had; and he proceeded to tell his dream.

The narrator is the younger P. Cornelius Scipio Africanus, the conqueror of Carthage, who died 129 B.C. The whole of the fragment is represented as spoken by him, except that at the end of the second chapter there is a line or two of the narrative into which the dialogue was introduced and a short sentence is put into the mouth of Laelius.

The younger Scipio was the son of L. Aemilius Paulus, the conqueror of Macedonia; but he had been adopted by a son of the elder Scipio Africanus who had fought with Hannibal in Africa and defeated him at Zama; and he was therefore reckoned and called a grandson of the elder Africanus. In the year 149 B.C., the Romans sent the consul Manius Manilius to Africa with instructions to destroy the city of Carthage; and Scipio, now about thirty-six years old, accompanied him as military tribune. While there, as he says in the first chapter, he paid a visit to the Numidian prince Masinissa, a friend of his grandfather and a valuable ally of the Roman people, now near the end of his long life.

After conversing with him, he went to sleep; and in a dream, imagining himself among the stars of the Milky Way, he saw his grandfather the elder Africanus and his father Paulus, who showed him somewhat of the reality of things, and of the rewards which await the patriotic and the righteous in another life.

## ARGUMENT.

(I.) Scipio, at Masinissa's house, falls asleep and dreams that he sees the elder Africanus, (II.) who, from the Milky Way, shows him Carthage, and prophesies that he shall destroy it, and shall receive great honor at Rome, (III.) and points out to him the future rewards which he may attain. Scipio then sees his father, who tells him that the only way to the abodes of the righteous is by virtuous and right living on earth. (IV.) Africanus then explains to him the structure of the heavens, (V.) and the music of the spheres; (VI.) he bids him see to how small a part of the earth his fame can ever reach, (VII.) and tells him that at best it can last on earth but a short time, bidding him not regulate his life by earthly standards or for earthly rewards. (VIII.) Scipio declares his desire to follow in his father's and his grandfather's steps; and Africanus encourages him with the assurance of the immortality of the soul, (IX.) and bids him exercise himself in virtue and make himself fit for the heavenly life.

# NOTES.

**1.** See Introduction above. **Africa** is the province of that name. **consuli**: the dative is to be construed with *tribunus*, signifying the "relation of interest." **reliqui caelites**: the moon and the stars; the Numidians are said to have worshipped the heavenly bodies. **itaque**: 'so true is it that.' **ultro citroque**: 'on either side,' 'by him and by myself.' **nobis**: dative of interest; *a nobis* might imply a desire of using up the time.

**2. apparatu**: 'entertainment.' **qui vigilassem**: subjunctive of cause; 'because I had kept awake.' **Ennius**, the father of Latin poetry, claimed to have the soul of Homer; this verse is quoted from his *Annales:* "In somnis mihi visus Homerus adesse poeta." **imagine**: the bust or mask, which was kept in the hall of his grandson's house. **ex ipso**: the younger Scipio was born (probably) in the same year in which his grandfather died, and could not have remembered him. **ades animo**: 'take courage.'

**3. per me**: at Zama (202 B.C.). **illustri et claro quodam loco**: 'a radiant and bright place'; *quodam* need be rendered only by the indefinite article. **paene miles**: 'almost in the ranks.' **hoc biennio**: 'within the next two years.' Scipio was consul in 147 B.C.; he was

proconsul when he conquered Carthage in 146. Cicero is not always accurate in his chronology. **cognomen**: Africanus; in late Latin an additional cognomen of this kind was called *agnomen*; it was hereditary only by courtesy. **iterum consul**: 134 B.C.; Scipio captured Numantia in Spain and put an end to the Numantine war, but it was in the following year. **absens** means no more than that he was not present at the comitia as a candidate. **nepotis mei**: Tiberius Gracchus, son of Cornelia, who was daughter of the elder Africanus.

4. **uterque plenus**: seven has always been considered a sacred and mystical number, perhaps from the ancient observance of the week; eight is a full number as being (after 1) the first cube. **summam tibi fatalem**: 'the sum assigned to thee by fate.' Scipio died in great honor at the age of (8×7=) 56, in the year 129 B.C., not without suspicion that he had been murdered at the instigation of the party of the Gracchi. **te socii, te Latini**: the Italians, outside of Rome, were commonly called *socii et Latini* or *socii et nomen Latinum*. **ne multa**: supply *dicam*: 'in fine.' **Laelius**: his friendship for Scipio furnishes the text for Cicero's essay *de Amicitia*.

5. **sic habeto**: 'be assured of this.' **quod . . . fiat**: the subjunctive in a restrictive clause: 'at least of things done on the earth.'

6. **Quin tu aspicis**: 'Why, do you not see . . ?' **vim lacrimarum**: 'a flood of tears.'

7. **quin propero**: 'why may I not hasten . . ?' **Non est ita**: 'You must not do this.' **hoc . . . omne**: 'this universe.' **templum** was the word used by the augurs for any place marked out for sacred purposes. **hac lege . . . qui**: 'on this condition, for this purpose, that.'

Note the tense of *tuerentur*, and that *sunt generati* should be translated as aorist, not as perfect. **sidera**, when contrasted with *stellae*, generally means 'constellations'; here perhaps it is the brighter heavenly bodies, such as the planets and the first-magnitude stars.

**8. in parentibus**: 'in the case of parents.' **Ea vita**: 'A life of this kind.' **orbem lacteum**: in Greek *ὁ γαλαξίας* (sc. *κύκλος*). **omnia . . . cetera**: 'all the rest' except the earth which is mentioned presently. **ea minima**: the moon.

**9. Novem tibi orbibus**: *tibi* is the (so-called) ethical dative: 'you see.' The universe (*omnia*) is described as a great sphere, made up of a fixed central sphere (the earth) and eight spherical shells of considerable thickness, but transparent, revolving about the central sphere on the same axis, but independently of each other. The outermost shell is that which carries the fixed stars, revolving uniformly from east to west. The seven shells between it and the earth are represented as revolving from west to east (*retro*), the apparent motion of the planets at times towards the west not being explained. These seven shells, beginning with that nearest the sky of the stars, carry respectively Saturn, Jupiter, Mars, the sun, Venus, Mercury, and the moon. **subter** is an adverb.

**10. tantus et tam dulcis sonus**: the "music of the spheres," caused by the revolution of the spherical shells just described. They produce the seven notes of the gamut, the highest note coming from the outermost shell, which, of course, revolves most rapidly; and the lowest, from that of the moon, which has the slowest motion. Venus and Mercury, for some reason or other, were thought to give the same note (*eadem vis est duorum*). **intervallis . . .**

**distinctis**: he means to say that the sound is made up of musical notes, having intervals which are not equal to one another, but which yet are arranged by a law (*ratione*) in accordance with a fixed scale (*pro rata parte*). **acuta** and **gravia** are the technical words for high and low notes. **omnium fere nodus est**: we should say that it is the 'key' of almost everything. **in hunc locum**: music is learned by men who hear and imitate the music of the spheres; and musicians thus open for themselves a way to the skies.

**11. Catadupa**: the *κατάδουπα* are the cataracts of the Nile. **intueri solem adversum**: 'look straight at the sun.'

**12. celebritatem sermonis**: 'frequency of speech,' 'renown.' **expetendam**: 'which is worth seeking.' **obliqui, transversi, adversi** correspond to the Greek ἄντοικοι, περίοικοι, ἀντίποδες. The first are men in the same longitude, but in corresponding opposite latitudes; the second, in the same latitude, but 180° removed from each other in longitude; the third, diametrically opposed to each other. Speaking generally, the *obliqui* of the Romans were in Africa; their *transversi* in North America; and their *adversi* in South America.

**13. quasi quibusdam** rather apologizes for the use of the word **cingulis**, a translation of the Greek ζώναις: 'with what may be called girdles or zones.' **verticibus**: 'the poles.' **angusta . . . latior**: 'narrow from north to south, wider from east to west.' **tanto nomine**, 'though it has so large a name': ablative absolute.

**15. eluviones exustionesque**: it seems to have been believed that great conflagrations were caused from time to time by the excessive heat of the sun; and that when the sun's heat failed, the waters prevailed and caused deluges.

**16. populariter**: 'in ordinary talk.' **unius anni**: 'of a single year.' He goes on to explain what he means by a year. **tantum modo** is to be construed with *solis*: 'of the sun alone.' **astra** must mean the planets, including the sun and the moon. **descriptionem**, 'plan,' 'map,' or 'picture.' **ille . . . appellari potest**: 'that can be called the real revolving year.' **quandoque** = *quandocunque*. **nondum vicesimam partem**: the assumed date of the dialogue is 567 years after the date assigned to the death (or translation) of Romulus; so that the great year is more than 11,340 ordinary years long. Astronomically it would be very much longer.

**17. si . . . desperaveris**: he means to urge Scipio not to give up the hope of the heavenly life, because there is really nothing else worth seeking. **ipsi videant**: 'is for themselves to see,' 'concerns them alone.'

**18. si quidem**, etc.: 'if indeed it is a proof of divinity to have life and sensation, to remember and to foresee,' etc.

**19.** This and the following section are translated from the *Phaedrus* of Plato, and are reproduced in the *de Senectute*. The argument is in brief somewhat as follows: Motion and life are the same; and that only which moves itself can be the source of motion for everything else. And being this, its own motion must be without beginning; and as its motion was not begun, it can never be ended; otherwise everything would come to an end. But the soul is the only thing which moves itself; the soul, therefore, must be immortal. **nunquam ne moveri quidem**: the two negatives in such a sentence as this do not neutralize each other. **principium exstinctum**: 'a beginning, if it be once destroyed.' **si quidem**: 'since indeed.' **vel**: 'or else.' **a primo**: 'from the beginning,' 'anew.'

**20. Inanimum**: 'without life'; **animal**: 'gifted with life.' **vis**: 'property.'

**21. sunt autem optimae**: 'and there is nothing better than.' **multis . . . saeculis**: according to Plato, there was a probation, not always successful, of three thousand years.

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